



Church of God *Evangel*

April 11, 1960

If we live in the Spirit, let us also walk in the Spirit.



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The eighteenth annual convention of the National Association of Evangelicals will convene April 25-29, 1960, at the Palmer House, Chicago, Illinois.

Those who plan to attend the General Assembly in Memphis, Tennessee, August 16-20, should make their reservations for hotel accommodations as soon as possible.

Those who prefer to stay in a private home should contact the chairman of the Entertainment Committee, Rev. Paul S. Cook, 974 Inman Road, Memphis 11, Tennessee. A limited number of rooms will be available in private homes.

Direct any inquiries about accommodations to the chairman of the Entertainment Committee.

Anyone having friends or relatives in San Antonio, Texas, who are interested in the Church of God, please contact Rev. W. E. Rodgers, 110 Kaine Street, phone WA 3-7319, San Antonio, Texas. Our church address is 501 Pleasanton Road.

—W. E. Rodgers

The Evarts Church of God, which is located in the heart of the economically distressed area of Kentucky, needs shoes, pants, shirts, dresses, or any other items of clothing for children. The local church has done all it can to cloth the impoverished people, but the demands are more than we can meet. Children have been attending Sunday School without coats or adequate clothing in the extremely cold weather we have had. Many are not now able to attend because they have no shoes.

Any clothing you can send me for distribution in this distressed area will be appreciated.

—Rev Charles Chelby, Jr.
Box 135
Harlan, Kentucky

CHURCH OF GOD Evangel

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons: namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 3. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 4. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 5. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 6. Holiness to be God's standard of living for His people. 7. In the baptism of the Holy Ghost subsequent to a clean heart. 8. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 9. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 10. Divine healing is provided for all in the atonement. 11. In the Lord's Supper and washing of the saints' feet. 12. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 13. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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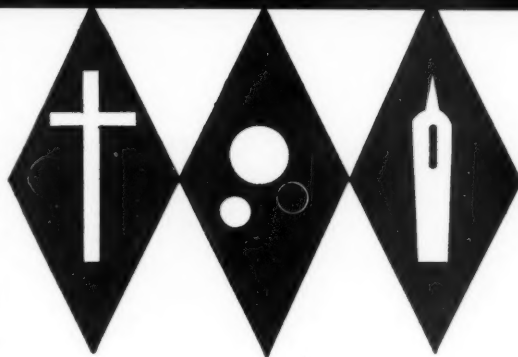
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Editorial

What Easter Means

A FRIEND OF mine who teaches the third grade was recently instructing her class concerning the significance of Easter. When she explained to her young pupils how Christ had been raised from the dead, one of her young charges exclaimed, "Gee, it's just like magic!" His exclamation reflected the sad plight of the modern mind, for to him the greatest event the world has ever known was but another work of magic. This lad was born and reared in an era when the true supernatural is scorned and hypnotism, occultism, and various psychic phenomena are emphasized. To him the resurrection of Christ was merely magic.

We pity the poor children whose training allows such a gross misconception of such a significant event, but many of their elders are in little better state. Man has wearied himself to explain away the resurrection of Christ. Unbelievers of assorted ranks and stations have attacked the resurrection without mercy. Theories abound that endeavor either to brand the resurrection story as a lie or to reduce it to harmless and meaningless supposition or belief.

TO SOME, the Easter story is nothing short of *fraud*. They believe that Christ died and was buried as stated in the Bible, but that His disciples stole His body away and hid it some place besides Joseph's tomb. This theory brands the disciples of Christ as liars, and hypocrites whose dishonesty is unparalleled in history. This is such a ridiculous claim that there is no need of commenting on it here. Unwittingly the proponents of this

theory make a backhanded stab at the Roman army by claiming that the very thing the Roman army applied itself to prevent, and the Jews feared would happen, actually did happen (Matthew 27:62-66).

Others see in the resurrection story an *innocent mistake*. They propose that when the bereaved women rushed to the tomb (Matthew 28:1-6) they went to the wrong tomb. A young gardener sitting at the tomb recognized them as followers of Jesus and explained to them, "He is not here," and offered to lead them to the proper tomb, "Come, see the place where the Lord lay." The distraught women's imaginations did the rest. They hastened away believing that the young man was surely an angel and that he meant Christ had been resurrected. This feeble attempt to explain away the resurrection is at a loss to explain how Christ appeared to His disciples time and again after His resurrection. Certainly they did not all imagine that they saw Jesus.

A third attempt to refute the Easter story is called the *swoon theory*. According to this theory Christ never actually died on the cross, but merely swooned or fainted. When He was placed in the tomb by His disciples who believed He was dead, He was revived by the cool air of the tomb and came out again. Those who carefully read the Bible, however, will note that Christ did not come forth in a weakened, half-conscious manner, but He burst forth in vigor and strength and triumph. The resurrected Christ was no weak and wounded Man, as He certainly would have been if He had simply revived from a faint.

OTHERS HAVE tried to explain away the resurrection by saying that the appearances of Christ after His crucifixion was merely *visions*, which the people had of Him because their minds were so grieved and their thoughts were so consistently on Him. In their grief they imagined they saw Him so strongly that they considered it to be true. Some contend that Christ was never actually buried, but that His disciples took Him from the cross and revived Him before He actually died. Many go so far as to say that the Easter story is nothing more than a *myth*, that the disciples deliberately made up the story of His resurrection.

To thousands of modernistic churchmen the Easter story is a *misinterpretation of the facts*. To them, Christ never intended when He spoke of His resurrection to imply that He would be raised up in His body, but only in spirit. The resurrection then was a spiritual event, and not a physical one. After the resurrection of His spirit He appeared to His disciples and talked to them in an image form. Christ Himself refuted this *television theory* in John 20:27 and Luke 24:39.

Easter to the school boy was only a work of magic; to some, an overt fraud; to others, simply a delusion; and to many an unfortunate misinterpretation of the words of Christ. To most of us, however, it is something vastly greater than anything common among men, like magic—an event not easily dismissed by some absurd and evil theory.

WHAT DOES Easter mean to the child of God? It means, first of all, that the prophecies of
(Continued on page 16)

"Rejoice
greatly, O daughter
of Zion;
shout,
O daughter
of Jerusalem
behold, thy King
cometh
unto thee . . .,"
Zechariah 9:9.

By H. A. NORMAN
Pastor, Troy, Ohio



PHILIP GENDREAU, N. Y.

THE PERIOD OF Christ's passion covers one week from the anointing by Mary to the crucifixion. The events of this one week are covered so minutely by the Gospel writers that they take one third of the Gospels. Hurlbut states in his *Bible Atlas* that if the other activities of Jesus were so minutely covered, the record would fill nearly eighty volumes as large as the Bible. The Passion Week is a climactic time in the

personal ministry of Jesus Christ on earth. Sunday, the first day of the week, involved the famed march into the city of Jerusalem by Jesus and His company. The city was ripe for liberation. It carried on its religious festivities and awaited its promised King.

The story of Lazarus having been raised from the dead at the command of Jesus, the prophet from Nazareth, had spread throughout Bethany and the Jerusalem area

and had attracted much interest. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him" (John 11:45). The priests and the Pharisees feared that if something were not done hastily to check this growing interest in and patronage to Jesus, all men would believe on Him. Jealousy, envy, and fear grew into rage. Tensions mounted. The stage was being set for satanic forces

March on

TRIUMPHANT

to rise again in battle for superiority over the souls of men. Chief priests and Pharisees, not understanding or accepting Zechariah's message that "The King cometh unto thee," prodded pious persons purified for the Passover to participate in a double murder by putting Lazarus also to death. "Because that by reason of him many of the Jews went away, and believed on Jesus" (John 12:11).

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead" (John 12:1). Here Martha prepared a supper for Jesus and his friend, Lazarus. Mary anointed Jesus with a very valuable ointment and wiped His feet with her hair. Judas Iscariot, the treasurer, was offended at this act, it was a waste in his opinion. This active prelude to Passion Week drew to a close.

Across the valley of Gehenna, from the hills and slopes of Mount Olivet, people poured toward Jerusalem for the commemorative feast of the Passover. This was a religious festival carried on by people who generally did not accept Jesus as the Son of God. The majority of the world's religions today still do not accept Jesus Christ as the Son of God. Nevertheless, God's triumphant march goes on. It was Sunday, the first day of the week. Jesus and His disciples joined the crowd along the stony road from Bethany. News spread rapidly that Jesus was among the throng of pilgrims going to the feast. Before the disciples could scarcely realize what was happening, Jesus was

singled out and isolated. He was the Prophet of Nazareth who had performed the miracles. People began to give Him praise and adoration. Near the foot of Mount Olivet, not far from the Garden where He was to meet agony, Jesus and His company paused. Although the feast of the Passover was the goal of this pilgrimage, Jesus had become the center of attraction along this road.

Centuries earlier the prophet Zechariah had said, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass . . ." (Matthew 21:5). In order that it might be fulfilled which was spoken by the prophet, Jesus called two of His disciples to Him and requisitioned transportation in the form of a borrowed burro. He sent the two disciples to a hitching place they did not know to get an unriden donkey they had not seen from owners who, if objected, were supposed to accept as justification for having their animal taken the answer, "The Lord hath need of him." The disciples obeyed. "And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way" (Luke 19:35, 36). The whole multitude of the disciples began to rejoice and praise God with a loud voice, "Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38). How similar are these words to those sung by the heavenly host in announcing the birth of Jesus

to the shepherds. This praise, however, perturbed some of the Pharisees present. Not knowing that this was the procedure prophesied for the triumphant procession, they asked Jesus to rebuke His disciples. He firmly informed those disturbed at His praise, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

Human beings feeling oppressed for hundreds of years under foreign governments apparently hoped for and expected more a Messiah who would bring political deliverance and social standing than for a King who would bring eternal soul salvation. Had Jesus been susceptible to the vanities of humanity, knowing that soon the cries of many of these same people would be against Him, He might well have rebuked them; but His love to the uttermost was not easily shaken. He was marching for a divine purpose reaching far more than this single experience. He knew the portent of this praise and His nearing complete rejection by those He came specifically to help. His spirit of triumph could not be dissuaded nor His march deterred. In the face of this opposition, imminent rejection, and humiliation, He was yet so concerned that "When he was come near, he beheld the city, and wept over it" (Luke 19:41).

A multitude milling about, a Messiah mourning over a spiritually blind and doomed city, and a short distance onward was journey's end. Onward He marched to fulfill His mission. Rage, malice, fear, and pride had no place here; gentleness, meekness, humility, and boldness characterized this triumph. These same forces of evil in various forms loom before the Christian advance today; but that same indomitable divine spirit of triumph lives in the hearts of His followers, so there is no deterrent to God's eternal march. The hymnist wrote, "Lead on, O King eternal, the day of march is here." Jesus Christ marched on triumphantly for us. Whatever the circumstances around or before us, as He lives within, there is no alternative but to **MARCH ON TRIUMPHANT.**



The Resurrection Side of Calvary

By **EARL T. GOLDEN, Pastor**
Old Fort, North Carolina

Text: Genesis 22 and Luke 24.

AN OLD MAN and his son slowly made their way up the rugged slopes of Mt. Moriah. Theirs was perhaps the most unusual trip ever made by father and son. Only a few days before, God had spoken to Abraham and told him to take Isaac to the mountain and offer him as a burnt offering.

In spite of a love that burned deep in his heart for the son of his old age, Abraham had accepted God's command as His divine will and unquestionably was following it.

Near the summit of the mountain, Isaac noticed that they had made all the proper preparations for the offering of a sacrifice except for the sacrifice itself. Thus he was prompted to ask, "Where is the lamb for a burnt offering?" No question had ever brought greater concern to the mind of the old patriarch. Bravely, with blind love to God and implicit faith in Him, Abraham uttered one of the greatest prophecies of all time. "And Abraham said, My son, God will provide himself a lamb for a burnt-offering" (Genesis 22:8). How amazingly true was the prophecy, for in a few short hours a ram became a suitable substitute for Isaac. However, the deeper application of his statement was not realized until many hundreds of years later when Jesus of Nazareth was nailed to a crude Roman cross on Calvary. In offering Himself as a voluntary sacrifice for sinning humanity, He became once and for all the "Lamb of God that taketh away the sin of the world."

There was a time when Calvary was a prophecy, an unfulfilled hope for thousands of God's choice saints. Prophets, priests, and kings looked forward to it with anticipation and hope. Many lived and died with this hope as their guiding star.

We are among the most privileged people of all time. We have been allowed the glory of living on the resurrection side of Calvary. What was an unfulfilled hope for the Old Testament saints is an established fact for us and the greatest God-given heritage of all,

namely, the finished work of Calvary.

Are you aware of your privilege? Do you rejoice in your position in history?

Two men were walking down the Emmaus road. Only a matter of hours separated them from the awfulness of the crucifixion of Jesus of Nazareth, their beloved Messiah. Their last memories were of a broken body placed in the borrowed tomb of Joseph of Arimathaea. Fear and sorrow filled their hearts as they slowly walked and reminisced the happenings of the past momentous week.

They had seen Christ riding into Jerusalem amid hosannas, refusing earthly kingship by His enthusiastic but mistaken followers. In a matter of days they had seen many of this same crowd crying, "Crucify him," and following Him as He carried His heavy cross toward Calvary. Now His lifeless bruised and broken body lay sealed in a tomb guarded by Rome's soldiers. Their heaven had come crashing down and the earth beneath them was crumbling. They could find no hiding place for the dilemma in their troubled minds.

Suddenly a stranger drew near. "Why are you so sad?" He asked. Cleopas answering said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these

days? And he said unto them, What things?" Then Cleopas excitedly related the events of the crucifixion and added the reason for his present dilemma. "We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not."

This stranger replied with a tactful reprimand. They were accused of unbelief but then guided by Him to Bible reasons for true belief.

As they drew near the village, they invited Him to share their evening meal. In the simple process of breaking bread, their eyes were opened and the stranger's identity became known. He was none other than the resurrected Messiah in whom they had so recently believed and then doubted.

He quickly vanished from their midst, leaving only the awe-inspired words of His friends as they said one to another, "Did not our heart burn within us, while he talked with

us by the way, and while he opened to us the scriptures?"

Within the hour they were on their way to tell the remaining chosen Eleven at Jerusalem that Christ was alive and had just eaten with them.

As they finished their strange story, the subject of their excited conversation appeared in their midst with the most assuring words in the world, "Peace be unto you." Fear quickly turned to faith and doubt made a hasty exit as Jesus showed them His hands and feet and enjoyed a quick meal of broiled fish and honeycomb.

Then followed a lesson from the greatest teacher of all as He opened their understanding that they might comprehend the Scriptures and the glories of the twin foundation stones of Christianity, the crucifixion and the resurrection.

Neither Moses at the burning bush, Daniel in the lions' den, David at the slaying of Goliath of Gath, nor the three Hebrews in Nebuchadnezzar's fiery furnace could boast of what you and I possess—an assurance, prophesied, fulfilled, and verified by the heavenly trinity, angels, and men, that Jesus Christ lives, died, was buried, arose from the dead, and is soon coming for those who are ready.

What a privilege to live on the resurrection side of Calvary! To God be glory for ever and ever. Amen!

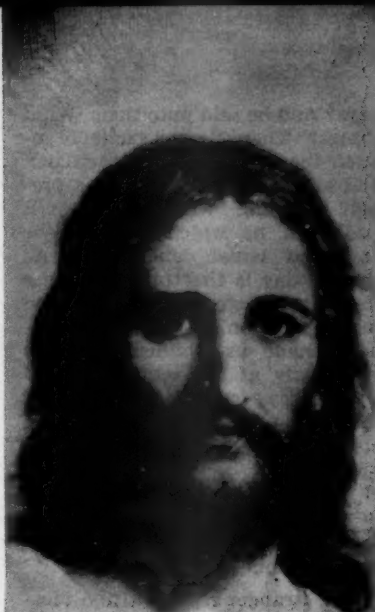


Howard Lambert

"If Christ Had Not Risen"

By A. V. BEAUBE

Pastor, Alabama City, Alabama



SEE YONDER IN the garden as our Master converses with His disciples, "The Son of man goeth as it is written of him. . . . No man taketh my life from me, I have power to lay it down and I have power to take it up again." Then there He is praying, "Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." Now hear Him groaning on the cross, "My God, my God, why hast thou forsaken me?" Alas! He bows His sacred thorn-pierced head and utters these immortal words, "IT IS FINISHED: Into thy hands I commend my spirit!"

According to Roman custom, the routine examination is made. Well what a marvel that He is already dead. A closer examination would have revealed that He died of a broken heart. With a thorough knowledge of the Scriptures, one would have been taught that "He stood as a lamb, slain before the foundation of the world." Thus Jesus did not resist arrest, trial, or make any appeal to higher courts for clemency. In contrast, Christ gently said to Peter at that crucial hour in Gethsemane, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give

me more than twelve legions of angels?" (70,000 angels) (Matthew 26:52, 53). Peter dramatized human weakness perfectly as he exclaimed, "Oh, Master! won't you defend your rights and those of your disciples? We have left all to follow you. We BELIEVE in you! Call for help!" Our Lord calmly replied, "No, the Son of man goeth as it is written of Him and thus it behooves Christ to suffer and to rise again the third day." On the day of Pentecost, Peter by the Holy Spirit so vividly revealed that these wicked men had carried out the divine will of God as he exclaimed, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

Now they have declared HIM DEAD OFFICIALLY. His friends ask for His body. Being granted this request, they take it away and gently place the body in Joseph's new tomb.

At that time there was a meeting in the city of some of His enemies for whom He died. They said, "We remember that He predicted that He would rise again. We are asking that a watch be set to make sure that nothing happens. His followers might come and steal away His body and claim that He arose from the dead. The last of

this would be worse than the first." Pilate said, "Go and make it as sure as you can." They rolled a great stone to the entrance of the sepulchre, put an official seal on it, and set a watch.

WHAT IF HE HAD NOT RISEN?

"If Christ be not risen," your faith is vain. Job's question, "If a man die, shall he live again?" is still unanswered. The faith of all the saints, many of whom are named in the eleventh chapter of Hebrews, is of no avail. The prophecies concerning His resurrection are all false. His own predictions concerning taking up His life again were but idle words. All of our preaching is worthless. You are still in your sins. What a dreadful thought—"still in your sins!"

What about our departed loved ones? If Christ be not risen, "They which are fallen asleep in Christ are perished." What a horrible thought. We could not bear it. For without such assurance, we would be most miserable.

"But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Corinthians 15:20). Oh yes, Christ arose! There are so many living proofs of it. Some of the best are the testimonies of those who saw Him in person during the period of forty days as He showed Himself to them. The descent of the Holy Ghost on the day of Pentecost was another concrete proof. Did He not say, "If I go away, I will send you another comforter which is the Holy Ghost?"

The effects of one's faith in Him tells us that he is risen. How many lives have been changed when they have accepted Him as their personal living Saviour? But the best and most positive proof of His resurrection is the Word of God (1 Corinthians 15:4).

At this great and glorious Easter, the "if" has been removed and the Christian can sing from the depths of his soul: "I serve a risen Saviour, He's in the world today; I know that He is living, whatever men may say; I see His hand of mercy, I hear His voice of cheer, And just the time I need Him, He's always near."

Resurrection Hope

THE CRUCIFIXION was necessary before the resurrection could take place; the agony of Calvary must precede the glory of the empty tomb; the battle with Satan in Hades must take place before Christ could possess the keys of death and hell; **ALL OF THESE THINGS** were necessary so that we could have the "resurrection hope."

The words of our text were spoken by Jesus to the beloved apostle, John, on the Isle of Patmos about sixty years after His resurrection and ascension to the Father. His testimony is that He is "*alive for evermore*," even though He was once dead.

The experiences of our Lord—the agonizing prayers in Gethsemane, the strain of the insults of the trials to which He was subjected, the weight of the sins of the world, and many other things—had so taken His physical strength that the added weight of the heavy, wooden cross upon His bruised and bleeding back had caused Him to fall beneath its weight. Simon, the Cyrenian, had been compelled to carry the cross to the place where the three holes had been cut out of the rock in preparation for the crucifixion of two thieves and the Son of God.

The crosses were laid upon the ground and those to be slain were forced to stretch out upon them. (Our Master did not have to be forced, for He gave Himself willingly to the agony of the cross as well

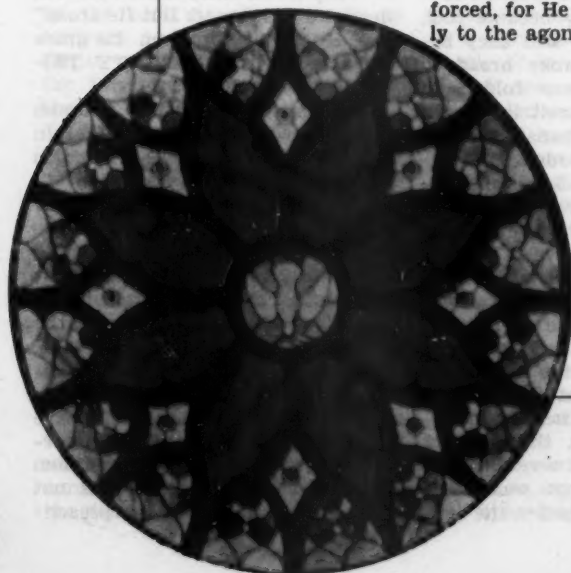
as to the death which resulted from it.) Then the officer in charge drove the spikes through the feet and hands that would hold them to the cross. The crosses were then lifted and dropped with a thud into position, thus tearing the flesh around the spikes.

A well-meaning and kind-hearted person offered Jesus vinegar and gall as an oplate to deaden the excruciating pain of the hours on the cross, but He refused; He was suffering for all men and He would do it consciously.

From noon until three o'clock on that awful day of the crucifixion, the sun hid her face and darkness prevailed. It has been suggested that this was because God's creation could not bear to look upon the terrible sight, but I feel that it was also a part of the price Jesus Christ must pay for our sins. He had never experienced the darkness of sin in His own life and this was a part of the price He must pay. Even the Father must forsake Him and turn His face away in the hour of death in order that He might satisfy the full penalty for man's rejection of, and rebellion against God.

Nearly six hours had been endured upon this cruel cross when these words came from His parched and burning lips, "It is finished." The work which had been planned from before the foundation of the earth had been consummated; the way for the redemption of man (Continued on page 16)

A DEVANEY INC., N. Y.



By AVIS SWIGER
Instructor, Lee College

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," Revelation 1:18.

By EUGENE CHRISTENBURY, Ed. D

Phoenix, Arizona

WITH A MIGHTY TRIUMPH

A GENTLEMAN stood looking at a painting of the crucifixion of Christ in a store window; a little street Arab came near and stood, manifesting an interest in the same painting. After a moment or two, the little fellow looked up into the gentleman's face and said, "They crucified Him, Mister. They crucified Him." "Where did you learn that?" asked the gentleman. "In Sunday School," replied the boy. The man walked on, meditating on the good work of the Sunday School; but before he got very far, he heard some person calling to him. Turning around, he saw the little fellow running toward him. He stopped. The little lad came near and said, "They killed Him, Mister. He was dead, but He rose again."

They killed Him. He was dead. Dead. Eyes that beheld the multitudes as sheep without a shepherd, that wept over Jerusalem, that flared with hatred for sin, that longed with compassion for the sinner, closed in death. Ears that heard sinking Peter's cry for help, that heard a publican declare he was a sinner, that heard a blind man ask for sight, that heard a

leper insist He could make him clean, were made deaf in death. The voice that had said, "Come . . . I will give you rest . . ."; "Let not your hearts be troubled . . ."; "Peace be still"; "Follow me and I will make you fishers of men" was silent in death. The hands that touched blind eyes and they saw, that touched deaf ears and they heard, that touched fevered brows and they became cool, that touched lepers and they became clean, that broke bread to feed multitudes, were folded in death. Knees that knelt in prayer on the Mount of Transfiguration, that knelt in the Garden of Gethsemane, that bowed in humility in the Upper Room, were straight and stiff in death. Feet that went about doing good, that traveled to the synagogue to worship, that traveled to Bethany to dispel the shadows of death, that stopped in Nain to eliminate bereavement, that went to the house of Jarius to remove grief, that paused at the well of Sychar to teach a sinner the meaning of true worship, that walked up Golgotha's hill were still in death. The body that was made of a woman, made under the law,

made of the seed of David, that was subject to bodily fatigue and the necessity of sleep, subject to hunger, thirst, physical suffering and pain, that was capable of death, was dead. They said He was dead—the scribes, the elders, the religious leaders, the soldiers, the crowd, the group that had followed Him—and He was.

"They killed Him, Mister. He was dead. He was buried. But He arose." Yes, He arose! "Up from the grave He arose, with A MIGHTY TRIUMPH O'ER HIS FOES."

The importance of this triumph is seen in the fact that Paul in Romans 10:9, 10 declares that faith in it is essential to salvation. In fact, the very foundations of our faith are laid in the verity of the resurrection of Christ. In 1 Corinthians 15:12-19, Paul shows that everything stands or falls with Christ's bodily resurrection: the preaching of the apostles is vain, the faith of the Corinthian Christians is vain, the Corinthians are still in their sins, those who have fallen asleep in Christ have perished, and Christians are of all men most miserable, if Christ has not risen. The emphasis in the preach-

"But now is Christ risen from the dead," 1 Corinthians 15:20.

Religious News Photos



ing of the apostles in the book of Acts is upon the resurrection of Christ, and Paul actually makes this mighty triumph an absolute essential of the gospel.

The nature of this mighty triumph can be seen in the fact that it was an actual resurrection. The supposition that Christ did not really die, but rather that He fainted on the cross and was revived by the cool air of the tomb, is contrary to the Scriptures. That Christ really died is evident from the fact that the centurion and the soldiers declared Him to be dead; that the women came with the expectation of anointing a dead body; that He did not appear to His disciples on the third day as one half-dead, but as a mighty conqueror of death; and that Christ Himself declared "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18).

That it was a physical resurrection can be determined from the fact that Jesus declared after His resurrection that He had flesh and bones; that Matthew declares that the women who met Christ on the

morning of the resurrection held Him by the feet; that Christ partook of food in the presence of His disciples after He arose; that He was recognized by His followers after the resurrection; and that the angels in the tomb declared that He had arisen as He had said.

Some statements from the Apostle Paul emphasize the results of this mighty triumph. Christ had pointed forward to His resurrection as a sign that would be given the people of Israel and Paul declares that it was a sign of His deity: "... declared to be the Son of God with power... by the resurrection from the dead" (Romans 1:4). Paul further states that it is through the resurrection that we are assured God accepted Christ's work. "Who was delivered for our offences, and was raised again for our justification" (Romans 4:25). Additional results are that we have an intercessor, we have the necessary power for life and service, and assurance that our bodies, too, will be raised from the dead.

It is recorded in history that at the close of the battle of Waterloo, upon the issue of which hung

the destinies of Europe, the British people were anxiously awaiting news of the result. Their only means of rapid communication was by a system of signal lights flashed across the English Channel. The fog became so dense that only a part of the message was made out. It read, "Wellington defeated." Gloom settled upon England. But imagine their joy when the fog lifted and they received the whole message: "Wellington defeated the enemy."

When Christ was crucified, His disciples were so enshrouded by the fog of doubt that they saw but one meaning to the sad event, "Christ defeated." All hope was gone; Christ was dead. But Easter morning brought the glorious fact of the risen Lord, and the message read: "Christ defeated the enemy." How wonderful! Through dying, Christ conquered death; through rising, Christ conquered the grave; through ascending, Christ made possible our ascension to heaven. With a MIGHTY TRIUMPH He tore the bars away and cried, "O death, where is thy sting? O grave, where is thy victory?"

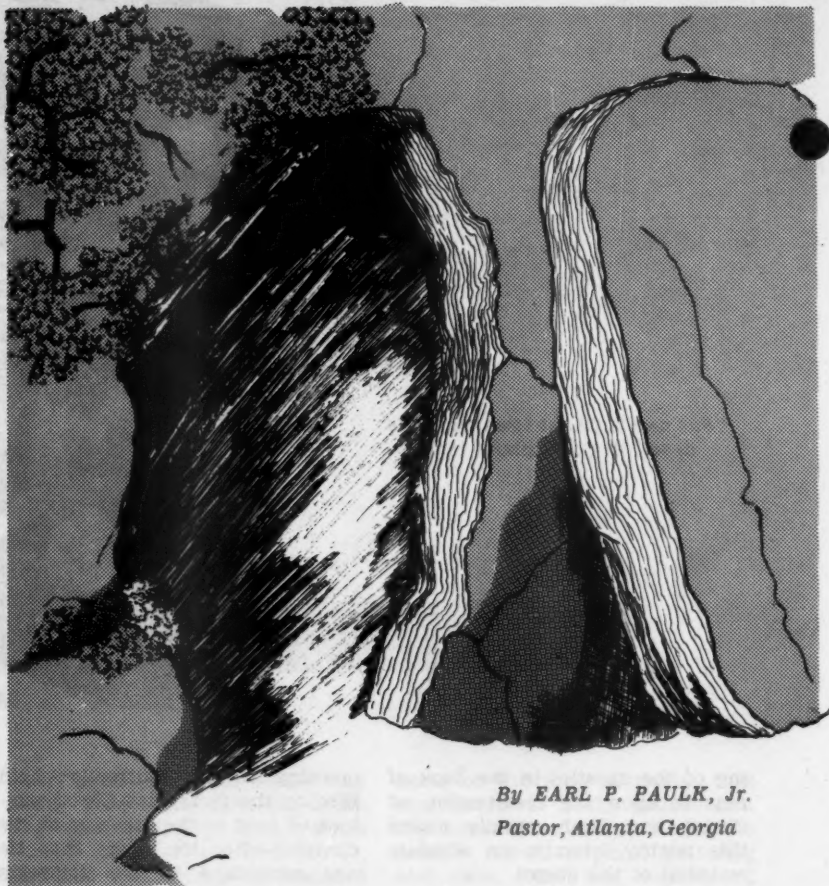
THE STORY IS told of a man who, after walking for some time impatiently in front of a church, finally walked to the front door and asked one of the ushers, "Is the service over?" The usher wisely replied, "The worship is over but the service is just beginning." By this he, of course, meant that the life of the Christian bears its fruits in daily activity.

"Ye are risen with him," said the Apostle Paul, "through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12). The truest picture of the power of the resurrection of Christ is seen in the lives of His disciples. The Christian life is more than mere separation from worldliness. It means to come alive or to be resurrected to a life of service in the kingdom of God.

The risen life of the Christian is dependent upon the resurrection of Jesus Christ. He is the source and the lifeline to His followers. Paul summarized the matter in 1 Corinthians 15:22, "For as in Adam all die, **EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE.**" The life of the Christian is to be found in the resurrected Christ.

Many are willing to be buried with Christ, but never seem to realize that there is the open tomb. Some go into the tomb with Christ and fail to come out to a life of service. This is not well-pleasing to God. We should be buried with Him in baptism, but should also be risen with Him into a radiant Christian life.

Since the source of the Christian's risen life is to be found in the resurrection of our Lord Jesus, perhaps we should see if this source is sufficient. *Many proofs of the resurrection of Jesus could be given.* The only proof of the resurrection that is needed is to be found in the attitude one has toward the Scriptures. If one believes in the inspiration of the Word, he must accept the resurrection as a fact. The Gospel narratives agree at the point of the resurrection without question. The writers saw no need to offer proof; yet by recording the events, infallible proof is given. Paul enumerates some of



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the appearances of Jesus after His resurrection in 1 Corinthians 15: 5-7. Among the accounts is one that tells of 500 seeing the risen Christ at one time. They could hardly have all been dreaming or seeing a vision at one time. The Scriptures record at least ten times that Jesus appeared after His resurrection.

How can one overlook these testimonies? Could one possibly discount these claims by declaring the writers false witnesses? If so, how can we possibly accept any other part of their writings? What could have been their motive if the accounts are not true? Did they want to become martyrs for a lie which they themselves created? History records that most of them died for the faith they had in the risen Lord.

The story is told of a saintly old soul who, being a devout Christian, was lacking in formal training. She

was confronted one day by an intellectual giant who set about the task of discounting the resurrection of the Lord to her. He asked, "But how do you know that your Lord is risen from the dead?" To this she replied, "Well, Mister, the main reason I know that Jesus is risen from the dead and is alive is because I talked with Him this morning." Now knowing that Christ is risen from the dead may not be this simple to everyone, but the truth is apparent that those who have entered into a daily communion and fellowship with Him never question the fact that He is risen from the dead.

WHEN ONE begins to question the reality of the resurrection, it would be well for him to look about him and see all the wonderful works that God has performed. Bringing things to life in the first place, or the creation, is the handiwork of God. Now if God



Is the Service Over?

could perform this work in the beginning, why does it seem incredible that he could have raised Jesus from the dead? It seems to me to be a matter of simply admitting what God is able to do. To refuse the resurrection of Jesus is to disqualify the true source for Christian living. For did not Paul say in 1 Corinthians 15:14-17, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins."

According to the Apostle Paul, if Jesus did not come forth victoriously over the grave, then all efforts of the Christian Church are in vain. Every song that has ever

been written about Jesus is a waste of talent. Every book that has been written about the wonderful Lord is wasted intellect. Every church that has been raised in the name of Jesus is but wasted manpower and material. For there would be left no real object for the faith of the Christian.

Not only are these foregoing observations true if Christ be not risen from the dead, but added to this list would be the fact that the Scriptures would be untrue and not dependable. To penknife the resurrection from the Holy Word would be to detach Christ from any claim of divinity. For Paul said in the Roman letter that Jesus is declared to be the Son of God by the resurrection. And if He is not divine, then the total purpose of the Holy Word is defeated. The evangelist John made clear the purpose of the Scriptures. "But these are written, that ye might believe that Jesus is the Christ, the Son of God;

and that believing ye might have life through his name" (John 20:31). Need I to say more about the importance of the resurrection to the Christian? Yes, the power of the gospel rests upon the truth of the resurrection.

IF WE AS Christians are to follow the example set by the risen Christ, we, too, must be risen with Him. The Apostle Paul exhorts us in Colossians 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The risen life, Jesus Christ, becomes the source and example for those who believe on His name.

Some would ask, "But, Preacher, isn't it difficult in a world such as ours to set our affections on things above?" To which I must honestly reply, "Yes, so far as our own efforts are concerned." But the secret of our affections being set on things above rests in the experience of Jesus Christ's coming into our own hearts and lives. Then it is not a matter of our personal efforts; it is a matter of our allowing Jesus Christ to shine through us and to motivate our thinking and actions. Though we must pass through the world, we do not have to be worldly-minded. Our affections and interests can be on things above. Then we look upon the world with eyes that have seen the risen Christ and with ears that have heard the voice of Calvary; we think on things of this world with a mind filled with the thoughts of a Saviour.

Indeed, some may have asked after His crucifixion if all were over now that Jesus was dead; but on the morning of the glorious resurrection, the disciples realized that the "service" was just beginning.

Let us during this Easter season determine to renew our efforts for God in our world. With the power of the resurrected Lord to help, there is no way to fail in our service for Him.

"That I may know him, and the power of his resurrection," Philip-plans 3:10.

By F. W. LEMONS

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Perennial Easter

DEATH IS THE END of the road to all men. All admit that their powers end there. This is as true of the high and mighty who in their times have simulated and played the role of the Almighty as it is of the unknown beggar who disappeared unnoticed last night from Skid Row. A single line and a drop of ink tells the story of the kings of Israel and Judah, the good and the bad alike: "And he died." It is likewise true of the most eminent scientist in the field of medicine who has so nobly contributed to better living, good health, and longevity.

We therefore are not surprised at the contemporaries of our Lord Jesus Christ for taking His body from the cross and placing it in Joseph's tomb, for as yet there had been no manifestation of resurrection power.

It was with great satisfaction that Annas and Calaphas with their followers heard the announcement, "He is dead," and saw

the body safely sealed in the tomb. Jealous, embarrassed, perplexed, and angered because of His popularity with the multitudes, because of the power of His word authenticated by miracles and endless acts of mercy, and by His preaching of righteousness which was a stinging rebuke to their mal-administration of greed and injustice, the chief priests in control of the temple worship along with leaders of the Sadducees and Pharisees were afraid. Their position was challenged. A reign of righteousness would bring certain judgment upon their guilty heads. They dared not allow it to materialize. Thus His death was the end of their fears. Now they were reassured. The embarrassment was over. They could tolerate the yoke of the hated Romans and felt no alarm at the release and freedom of the notorious Barabbas, a pronounced public enemy. But there was a profound sense of relief and impish satisfaction among those "pious"

murderers of our Lord just to know He was dead.

His death to them was a time of fiendish glee. Priests and demons rejoiced together, for Jesus of Nazareth, erstwhile master of sickness, disease, demons, the elements, and death itself, had gone the way of all flesh. He, too, was dead. He had reached the end of the line. So they thought. But how they underestimated Him!

Three days later their complacency was rudely disturbed. Their nefarious plans so carefully executed were frustrated and exploded. He was indeed alive. He was still the undisputed Master.

It is this fact above all others that gave impetus to the otherwise lost cause of Jesus of Nazareth. There had been many good and great men before, but they had all succumbed to the power of death. But He was the one person of all time who had allowed death to do its worst to Him and place Him in a tomb and who had con-

quered death and appeared among men alive, in the flesh to prove His claim. It was the miracle of Easter, resurrection power, manifested and accelerated at Pentecost, which gave the Church a voice and a hearing in the very city where it had suffered its most shameful defeat. It was the proclamation of that story that shook the city of Jerusalem and rained judgment-day conviction upon the wicked men who had slain Jesus. It became obvious to all who heard the mighty proclamation of this greatest-of-all stories that the power present and being manifested among those early Christians was the same invincible power that had possessed the Master, a power that the grave could not hold.

Now they knew Him in a new way—in the power of the resurrection. For three years the disciples had been with Jesus, but despite the intimacies and the limited revelations they had of Him, such as that given to Peter when he made the great confession (Matthew 16:13-17), they had not really known Him. They loved Him, stood in awe of Him, trusted and revered Him, but who could really know Him? To whatever knowledge they had of Him before this time, a new dimension beyond the purely mental was required to know Him as He wished to be known, and as many of His followers were destined to know Him henceforth.

IT IS POSSIBLE to know one by sight, to have a remote acquaintance with Him, as we know many public figures through the press and via the radio. But Paul realized that knowledge of Jesus on the natural level was not enough. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Corinthians 5:16). He resolved to know Him "in the power of the resurrection."

But the resurrection of Jesus was so long ago. How can one living in our generation share that grand experience? The answer to this question brings us to the realm of the supernatural. It brings us a

step beyond the position of the formalist who finds no place for personal, heartfelt experience. Nevertheless this is the testimony of the book of the Acts of the Apostles, a testimony which was and is to be continued until the end of the age. It was the testimony of the first Christians that they were sharers in Christ's resurrection. To wit: "We know that we have passed from death unto life" (1 John 3:14). "You hath he quickened, who were dead in trespasses and sins; . . . quickened us together with Christ . . . hath raised us up together" (Ephesians 2:1, 5, 6). "If ye then be risen with Christ . . ." (Colossians 3:1).

Obviously, therefore, the miracle of the resurrection may not be confined solely to the Calvary graveyard. The miracle of Easter is perennial. "He spreads the mighty miracle of His resurrection from the dead along the whole of history. He repeats it in every believer. The church is an everlasting Easter."—Butler.

This resurrection power may be recognized and identified. According to Paul it is the power that "raised Jesus from the dead." He boldly stated that power could live in man. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

The Christian life is therefore not the imitation of a lofty and noble ideal. It is a new force, the power of the resurrection imparted to all who pass from death unto life. It is the presence of that power, that spirit, in the life that produces the fruit of the Spirit. The fruit could never appear or be successfully simulated without the power of the Spirit. Let us observe two examples.

"Love" we know to be a fruit of the Spirit (Galatians 5:22). It is likewise said to be the fruit of the "resurrected" (regenerated) life. "We know that we have passed from death unto life, because we LOVE the brethren" (1 John 3:14). This love is unnatural and may never be produced on the human level. It is inimitable. It

is only the product of resurrection power. This explains why Christians love the "brethren," but also how they can love their enemies and do good unto those who spitefully use them. Only Christ could love His foes, but since His life and power are transferred to sharers of His resurrection, they can do the works of Christ. "Every one that loveth is born of God, and knoweth God" (1 John 4:7).

"Joy" is our second example. It likewise is a fruit of the Spirit. This joy is infinitely above the joy of the world. It is never found in the experience of the unregenerate, because the spirit of life, resurrection power, does not abide in such lives. It, too, is inimitable. The inspired exponent of this famous passage on the fruit of the Spirit informs us that He was "exceeding joyful in all our tribulation" and that He took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Corinthians 7:4; 12:10). He exhorted: "Rejoice evermore" (1 Thessalonians 5:16). Then he became a worthy example of what he had preached. While a prisoner in the Philippian jail under the most abject conditions, "Paul and Silas sang." Paradoxical, to be sure, but it is an expression of superhuman joy. Nothing in his surroundings hinted of joyous song. It was resurrection joy.

The continuation of this perennial Easter joy commended the Christian religion to the world in the age when Christianity was despised and outlawed. That joy did not fall in the crucial hour, under the lash, on the rack, in the fire, on the gibbet. The sacred record states that after Peter and the other apostles had suffered the shameful indignities of the Jerusalem Council and were beaten for no crime other than that they had witnessed in Jesus' name, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

The power of the resurrection is invincible. The enemies of Christ in every age could testify to that. It will survive forever and bury all its foes. A power that can con-

quer death can know no obstacle. Participating in that power, the Christian of 1960 can concur with Paul: "I can do all things through Christ which strengtheneth me."

Perennial Easter, the perpetual manifestation of the power of the resurrection in the lives of the twice-born—that alone accounts for the rise of Christianity where paganism once flourished; it accounts for the survival of the church, alive and vibrant, after nearly twenty centuries of opposition, blood and tears in many lands. The church that denies that power is not the Church. It can never know or share her triumph. Having triumphed her way through inquisitions, fires, prisons, and death, the power of the resurrection will sustain her through the critical scientific, atomic, space age, and after the last bomb has exploded and the last ballistic missile has wended its lonely journey to the farthest speck in space, that power will present her "faultless before the persence of his glory with exceeding joy."



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had been completed. Thank God for the finished plan!

His body was taken from the cross by kind and loving hands and laid in a new tomb which had been borrowed for a few hours, because He did not need one of His own since He would only occupy it for one week-end.

During the time that the body of Jesus lay in the tomb, His soul was in Hades where He had a battle with the devil. He demanded from Satan the keys to death and hell and by the force of His power, He took from the hands of Satan all power of death and hell. He holds the keys today and we can say, "O death, where is thy sting? O grave, where is thy victory?" Christ came forth from the tomb in spite of the Roman guard and

seal, the great stone, and the soldiers who watched nearby.

All the agony of the cross would have been in vain if Jesus had not come forth from the tomb. We do not worship a Christ on the cross, but a living Christ, the One who came forth with complete victory to live forevermore. Because He arose, we know that we also shall come forth from the grave.

At the sound of the commanding voice of our Lord, the graves will open and all the dead in Christ shall come forth to meet the Lord, and so shall we ever be with Him. The joys and glories that await the child of God in that day are indescribable.

We not only have hope in the life to come because of the resurrection of Christ, but in this life we are brought out of the darkness of sin and despair into the light of His love and fellowship because He arose. Once we were dead in trespasses and sins, but now we have a new life in Jesus Christ; once our hearts were cold and hard, but now He has given us hearts of flesh that can be, and are, touched by the needs of this godless world.

The "resurrection hope" was expressed by Paul in Galatians 2:20 when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."



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Christ concerning His crucifixion and resurrection were true (*John 2:19-22*). If Christ was accurate in predicting His own resurrection, or if He was mighty enough to fulfill His prediction, then is He proved to be all that He claimed to be. By the sign of His resurrection we know that He is in truth the Son of God, the Son of David, the Light of the World, the Good Shepherd, the True Vine, and all the

other wonderful things He stated Himself to be.

The resurrection of Christ means that He is alive today—not in a nebulous, image form but as vigorously and majestically alive as He was when He abode on earth (*Revelation 1:18*). Christ not only lives today, but He has taken His place at the right hand of God where He serves as our Mediator and Intercessor (*Colossians 3:1; Ephesians 1:20; Romans 8:34; Hebrews 12:24; 1 John 2:1, 2*). Being an Intercessor or Mediator means simply that Christ stands between God and us to speak to God in our behalf and to us in God's behalf. Not only is He alive, but He has each of us in the fold of His love.

The fact that Christ arose from the dead means also that He is coming to earth again. Paul taught the Christians of his day to look for the glorious appearing of the Lord (*1 Thessalonians 4:14-16*), and the angel of God made the definite promise that Christ would return to earth again (*Acts 1:10-11*). While the earth-clouds of strife become blacker and more fearful we can look forward with happiness to the return of Christ—and so we long for His return.

Best of all, perhaps, is that Easter assures us that we, too, shall live forever. The resurrection of Christ is a promise that we, too, shall have a resurrection. Just as He is alive now, almost 2,000 years after His death, so shall we be alive a million years after our death. This is our hope. This is our faith. This will be our exceeding great reward. Our resurrection and the resurrection of Christ go hand in hand (*1 Corinthians 15:11*). For one proves the other. Even those who are alive at His coming will not be forgotten, for His resurrection promises to rapture them from this world (*1 Corinthians 15:51-53; 1 Thessalonians 4:17*). So we see that the resurrection of Christ is the greatest theme of all the Bible. It is because of it that we have hope, for without it there would be no hope. The resurrection of Christ should be the first word of the Christian message, for it is the highest word of Christian experience.